CHAPTBR IV

THE DIVINE AND THE UNDIVINE

The Seer, the Thinker, the
Self-existent who
becomes everywhere has
ordered perfectly all
things from years sempiternal.

*Iska URanishad.**

Many purified by knowledge have
come to
My state of being. . . . They have
reached
likeness in their law of being to Me.

Gita.f

Know That for the Brahman and not this
which men cherish here.

Kena Upanishad.'t

One controlling inner Self of all beings . . .
As the Sun, the eye of the world, is not
touched
by the external faults of vision, so this
inner
Self in beings is not touched by the
sorrow of
the world.

*Katha UpanisJzad.^*

The Lord abides in the heart
of all beings.

GitaM

THE universe is a manifestation of an infinite and eternal All-Existence: the Divine Being dwells in all that is; we ourselves are that in our self, in our own deepest being; our soul, the secret indwelling psychic entity, is a portion of the Divine Consciousness and Essence. This is the view we have taken of our existence; but at the same time we speak of a divine life as the culmination of the evolutionary process, and the use of the phrase

* Verse 8. f IV. 10; XIV. 2. 11. 4.

§ V. 12, 11. 11 XVICT. 61.

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